THE YOUNG EAST

(A Monthly Review of Buddhist Life and Thought)

FOUNDED BY GICHO SAKURAI

VOLUME II — NUMBER 7

DECEMBER 8, 1926

JAPAN AND PAN-ASIATIC MOVEMENT*

Many people seem to believe, with the well-known English poet, that "East is East and West is West, and never the twain shall meet." When Kipling wrote this oft-quoted verse, it did not matter much whether or not East and West were to meet, for the question was then only of academic interest. But the question now assumes practical importance of an acute character, for East and West have been brought face to face, and how the impact will turn out is a matter of the deepest interest from the standpoint of practical politics. That they will eventually come to understand each other sufficiently well to permit a relationship of mutual trust and friendliness, no serious student of human nature and human history can for a moment doubt. The question before us is, Whether or not the initial process of their coming together and getting acquainted with each other will involve the danger of an armed conflict on a large scale along racial or colour lines.

As is well known, the deposed Kaiser answered this question over twenty years ago in a decided affirmative, and according to a recent press despatch, he still holds the same view with increased assurance. He is unfortunately by no means alone in taking a pessimistic view of the matter. He has in fact a large following, which, strange to say, includes not a few men of scholarly pretensions.

In justice to these prophets of evil, it has to be admitted that the situation is not lacking in facts and portents of more or less ominous significance. There are, for instance, unmistakable signs of an awaking race consciousness among all Asiatic countries from Turkey eastward. In its practical manifestations it is apt to take

* This article is from an address which Mr. Zumoto delivered before the Third Annual Congress of the International University League of Nations Federation, Geneva, September 1, 1926.

the form of a revolt against the West. The most popular formula in which this spirit of revolt expresses itself is the cry of Asia for the Asiatics, which is heard in all Asiatic lands from Angora in the west to Tokyo in the east.

Nor need we close our eyes to the fact that there is a certain something—you may call it a temperamental sympathy, or a common sentiment of religion, or a common bent of mind—that unites the Asiatic peoples, the Turks, the Persians, the Indians, the Chinese and the Japanese, in mysterious bonds of spiritual sympathy and fellowship. When, for instance, Tagore stands before a Japanese audience, as he has often done, the hearts of his listeners beat in unison with his heart even before his lips part. To take another illustration, the spirit of humility, that sublime essence of true religion, which Gandhi exemplifies in his daily life more truly and abundantly than any other living master, makes an appeal to the Oriental imagination which I presume it will be difficult for average Occidentals to realise.

No Danger of Armed Clash

All this is true, and yet a little reflection will convince you of the needlessness of any fear of a clash between East and West along racial lines. In the first place, we must never lose sight of the fact that the nations of Asia, with too few exceptions, are still in an infancy of material and scientific progress. But no group of nations, however formidable in point of mere numbers, can ever wage a successful war against another group far superior in industrial and scientific resources. Asia pitting itself against Europe would, therefore, be like a child challenging a grown-up man of great vigour. Asia is being industrialised and will in course of time become wealthy and strong, but at the present rate of progress it will be many, many years before East can really come up within a visible distance of West in the domain of material development.

Then again it must not be forgotten that efficient, combined action by a number of nations for a common political purpose is only possible where there exists a high order of political organisation in every one of such nations. Look at the continent of Asia, how many nations on it can be said to possess anything approaching to the kind of political efficiency required for purposes of united international action? Time may come, and I hope and trust it will come, when in this matter of political progress also East will catch up with West. But political growth is a much slower process than industrial progress. Consequently it seems highly probable, nay almost certain, that the danger of a racial clash such as the ex-Kaiser and his fellow alarmists talk of will not materialise in our own time or in the time of our children or even of their children.

But for the sake of argument let us suppose that a miracle

takes place and the nations of Asia succeed in the course of, say a generation, in making a sufficient progress in industrial and political development to render hostile combination against Europe a contingency not to be lightly dissmissed. Suppose then that twenty to thirty years from now most of the Asiatic countries have become rich and strong, perfectly able to take care of themselves in the arena of international race in peace and war. Would the danger of their combination against West for hostile political purposes become more imminent then than it is now? I cannot think so. For history teaches us that racial affinity counts for very little as a deciding factor in the alignment of nations for political purposes. It is the consideration of self-interests rather than of race or colour that determines a nation's foreign policy, especially when issues of war and peace are at stake.

Proud Britain, for instance, did not disdain to ally herself with Yellow Japan against common dangers from White Powers. In fairness to Great Britain, I gladly take this opportunity of paying her a tribute of warm appreciation and admiration for the honourable manner in which she carried out her part of the agreement during the twenty long years of its existence. I trust on the other hand that Japan's behaviour has not been less satisfactory to Britain. The truth of the saying that the proof of the pudding is in the eating has been singularly well demonstrated by the experience of this alliance. Not only has its eating been pleasurable, but I believe it has left such an after-taste in the mouths of its eaters as to induce them to eat it again whenever occasion presents itself in the future in the interest of peace and security. And in the late World War was it not a conspicuous fact that Asiatic assistance was much sought after on both sides of the fighting line?

It is an unfortunate but well-attested fact of human nature that proximity breeds contempt and hatred. This is equally true of individuals and of nations. Proximity may be geographical or racial. We are not, for instance, loved by our Asiatic neighbours any the more affectionately because we are near to them in distance and blood; nor does amiable sentiment seem always to unite peoples so closely akin to each other as the English and the Americans. Mutual contempt and hatred between nations closely situated will grow stronger rather than weaker as they increase in wealth and influence. So in proportion to the advance they make in power and prosperity, the Asiatic nations, you may rest assured, will certainly not love each other more. When they have grown sufficiently powerful to make them look for trouble abroad, they will most probably sooner fight among themselves than they will combine against Europe along the colour line, in which they will be only following the example set by Europe.

From what I have said there seems little likelihood of war of race between East and West. In spite of these obvious facts, however, it is strange that alarmist views of possible racial struggle with Asia continue to be nursed with assidous persistency in Europe and America. This is a phenomenon which one finds it difficult to account for, unless perhaps one looks at it in the light of a bogy born of the guilty conscience. In that case we may safety let it alone; it may even do some good.

Asiatic Renaissance

Now, joking aside, there is an aspect in the Asiatic situation which I am afraid has not received the amount of attention its importance demands. The ferment that is stirring the Asiatic peoples, Buddhist or Hindu, Confucianist or Muhammedan, is essentially intellectual and spiritual; its political manifestations are only incidental and secondary in significance. The movement that is now taking place among these nations is a renaissance. It is an awakening to the value and meaning of the great heritage of religion, art, and philosophy, which East has developed during long centuries of quiet meditation, high thinking, and patient labour. Dazzled by the magnificent achievements of West in science and industry, and in our zeal to catch up with West in these respects, we Asiatics for a time lost sense of proportion. We paid to Western civilisation a homage which upon the whole it well deserved but which tended to weaken our allegiance to our own civilisation. But the reaction was bound to come, and it has now come with a self-assurance which must be rather disconcerting to West, because it has so long been accustomed to regard East as a thing of the past and Eastern civilisation as a spent force.

A number of events have combined to facilitate this process of spiritual emancipation among the peoples of Asia. But two events stand out in this respect more conspicuously than any other, namely, Japan's victory over Russia and the tragic lessons of the World War. No historical event ever produced such a stir and commotion throughout the length and breadth of whole Asia as the news of Japanese achievements on the battle-fields of Manchuria in 1904-5. The surrender of Port Arthur and Kropatkin's crushing defeat at Mukden, followed by the annihilation of Rodjestvensky's fleet in the Sea of Japan, not only put a stop to Russian expansion in Eastern Asia, but ushered in a new era in the history of relationship between East and West. The process of awakening started by Japanese guns in Manchuria was completed ten years later by the World War, which disclosed the utter collapse and helplessness of the spiritual forces for good whose potency and beauty the Christian Church, through its missionaries, had never ceased to impress upon the so-called heathen nations of Asia. It was, indeed, sad to

observe how little effect the pacific teaching of Jesus had really had upon the savage and ferocious nature of the primitive men. It became pitifully clear to the followers of Buddha and Confucius as well as the worshippers of Brahma that in matters of spiritual and moral attainment East had no reason to bow its head before West. East thus came to the full realisation of the fact that in its philosophy, religion and art it had a reservoir of energy and inspiration for which it may justly be proud. East knows that in the domains of art, religion and philosophy it has made valuable contributions to the world at large, and it would not be true to its glorious past if it did not play a very important part in the drama of human civilisation in the centuries to come.

Asia's awakening is spiritual in its character and peaceful in its tendency. Peace and quietude is, indeed, the chief characteristic of Oriental peoples. In this respect some critics might possibly suggest exceptions in the case of the Turks and the Japanese. Asia's advanced guards at the opposite extremities of the continent, these two peoples show some marked similarities in their position and their character. For one thing they have proved themselves possessed of no mean degree of those manly qualities which are necessary for a forcible defence of national independence. But it must not be forgotten that their war-like exploits, at any rate in modern times, have been forced upon them by the stern necessity of self-preservation. Speaking of Japan in particular, I wish to establish the truth of my assertion by a brief reference to an interesting chapter in her modern history. In so doing I need not offer any apology, for obviously no student of world politics can afford to miss any opportunity of acquiring an accurate understanding of the aims and aspirations of a nation, which although it neither claims nor has been offered a status of recognised leadership in Asia, occupies a unique position as one of the best organised and most efficient and progressive among the many Asiatic nations, and which, consequently, is bound to exert, as it has already exerted, most far-reaching influence upon the course of events in that continent.

Japan's Fear of European Menace

When Japan's door of seclusion was battered down in the middle of the 19th century by the United States of America, who, by the way, 70 years later, deliberately closed her own door against us,—such is the strange irony of history—when, I say, Japan's door was forced open by America in the middle of the last century, what was the state of things that greeted her astonished eyes? She was amazed to find Asia all but swallowed up by the advancing tide of European aggression. It was just after the Opium War which had cost

our great neighbour China dear; she had had to cede Hongkong and submit to other humiliating terms of peace. And looking northward the Russian eagle was slowly but steadily swooping down upon the warm waters of the Pacific. The situation was, indeed, a desperate one; not a moment was to be lost if we were to save ourselves from the fate that had overtaken the rest of Asia. Confronted by imminent danger from every side, the one absorbing problem for our leaders was how to meet this danger. The conclusion to which they inevitably came was to find out the secret of Europe's strength and beat it by its own weapons.

Fortunately in Japan eight centuries of hard discipline and training under a unique system of feudalism had evolved a hereditary ruling class of rare capacity for leadership and organisation. Nor had our people yet lost the sterling qualities of manhood fostered under that vigorous régime of government. Even with these important advantages in their favour, the determind band of statesmen and soldiers who set out to undertake the task of saving Japan from European menace faced a problem of uncommon complexity and difficulty. First they had to overthrow the feudal government which had done much good to the country but which had outlived its usefulness, and then they had to reorganise the whole machinery of government so as to fit it for the requirements of modern life and progress. The whole process required a period of 25 years, and involved two most sanguinary civil wars, one in 1868 completing the fall of feudalism and the other in 1877 freeing the country from the baneful influence of reactionary elements. In this way all the path of modernising Japan were removed, and from that time the work of reorganisation went on with accelerating speed in all departments of our national life.

When Japan had succeeded in equipping herself with a fairly serviceable army and navy of a modern European type as well as in modernising her life and institutions in all other respects, with the purpose of being prepared against the threatened menace from Europe, it is strange to say that the first danger to her national existence came not from Europe but from one of her Asiatic neighbours. Conservative China under Manchu rule had been regarding Japan's rapid Europeanisation with a great deal of displeasure and even suspicion; she considered Japan as a betrayer of Oriental civilisation. She wanted to teach Japan a lesson, and as a preliminary step in that direction she began in late eighties a policy of pinpricks in Korea. Now if you look at a map of Eastern Asia, you will see that the peninsula of Korea, as the late Prince Ito used to say, is like a dagger pointed at the very heart of Japan. Any strong power which seizes that dagger will have Japan at its mercy. When, therefore, China showed in 1894 her determina-

tion to establish a military supremacy over that peninsula, there was no alternative for Japan but to accept the challenge. But scarcely had the Chinese menace been effectively disposed of, when Russia stepped into China's shoes, and once more we had to stake every thing in a fight for our very existence, fortunately with the result well-known to history.

I have ventured to refer to Japan's modern history at some length, because I wanted to make quite clear to you, first, that it was Europe's aggressive career in Asia, or to return the ex-Kaiser's compliment, it was the White Peril which forced Japan to arm herself; and next that, if any nation ever fought a strictly defensive war, the two wars which modern Japan fought with her continental neighbours undoubtedly belong to that category. I thought it not useless to place this chapter of modern Japanese history in its proper light before you, for otherwise Occidental students will be liable to much needless confusion and misconception in interpreting the contemporary history of Asia.

Modernisation and Renaissance

The most important thing about the situation in Japan is the phenomenal growth which Liberalism in all its forms has attained during the past ten years. A new generation of young men and women with an entirely fresh outlook on life and conduct, is fast pressing to the front in all spheres of activity. Their influence is felt nowhere more strikingly than in the Press, daily as well as periodical. The Japanese Press is not free from shortcomings of which it has a large share. At the same time it has some redeeming qualities, most conspicuous of which are its liberalism, independence, and open-minded tolerance. The Press has made a wonderful progress in Japan; it is a power which neither men of action nor leaders of thought can ever afford to ignore. This is not surprising, seeing that practically everybody can read in Japan. To cite a few instances of the influence our Press exerts over the course of our history, I may remark that its voice has been the determining factor in connection with the three questions of practical politics which in importance overshadow all other public questions Japanese statecraft has had to deal with in recent years, namely, (1) the military evacuation of Siberia, (2) the reduction of armament both on land and sea, and (3) the adoption of a system of universal manhood suffrage. Furthermore our Press as a whole is solidly in support of the League of Nations and other movements and organisations tending to promote international peace and harmony.

Another factor which has been powerfully instrumental in fixing the orientation of Japan's national outlook in the direction of peace and harmony with the world at large but more particularly with her immediate neighbours, is the process of industrialisation that

has made wonderful strides in the past twenty years. With a large population eager to work and naturally intelligent, and with a geographical situation peculiarly advantageous for the distribution of manufactured goods, Japan is blessed with most of the important requisites of a successful industrial career. She is, however, lamentably deficient in natural resources, for which she is absolutely dependent upon countries which are fortunately comparatively near to her, such as Siberia, China, India, Australia and the United States of America. These also happen to be the principal customers, actual and potential, for her products. It is obvious then that self-interest, if nothing else, makes it absolutely necessary for Japan to do everything in her power to cultivate the friendliest of relations with the countries from which she has to obtain the raw materials for her mills and to which she has to export her produce and manufactures.

As in other countries, we find a strong renaissance in progress in Japan. One of the most remarkable features of this movement is the revival of Buddhism. For a time this religion suffered from the general wave of indiscriminate Europeanisation, but of late the tide has turned in its favour, and we notice unmistakable signs of a new spirit stirring in the Buddhist circles of Japan. In this connection I may call attention to the remarkable activity noticed in the Buddhist press, the establishment of higher institutions of learning under most of the leading denominations, and the rise of new schools of Buddhist thinkers and scholars. Increased interest is also shown in the study of ancient Chinese philosophy and the various metaphysical systems of India both before and after Buddha. The hopeful thing about Buddhism is its pervading spirit of peace and tolerance. The history of its dissemination throughout the greater part of Eastern and Southern Asia, is on the whole singularly free from those intolerant persecutions and barbarous wars which unfortunately disfigure the history of religious propagation in other parts of the world.

Japan a Hostage of Peace

To sum up, Japan has definitely accepted her position as a responsible and important member of the family of civilised nations. She has irrevocably identified herself in every way with the broad and general interests of world civilisation. Scrupulously loyal to the League of Nations and to the high ideals of world peace which it embodies, Japan imposes upon herself the rôle of harmoniser between the civilisations of East and West. If Japan's influence counts for anything in Asia, all that influence will always be exerted in the interest of peace and harmony between East and West. West, therefore, finds in Japan a self-constituted hostage pledged to see that East remain true to its traditional spirit of peace and loyally fulfil its responsibilities for the general

welfare of humanity at large. How faithfully Japan fulfils this self-imposed mission was shown in connection with the so-called Pan-Asiatic Congress held at Nagasaki at the beginning of August in the present year, about which more or less sensational press despatches appear to have been printed in Europe and America. During the last twenty years Japan has been visited by a sucession of radical leaders and political adventurers from different parts of Asia for the purpose of enlisting Japanese sympathy and assistance in various propagandas against one or another of European Powers. Always finding deaf ears turned to their pleadings, some of these indefatigable plotters recently struck upon the bright idea of realising their aim under the inoffensive guise of promoting the Asiatic renaissance, and finally succeeded in interesting in their plan a few notoriety mongers of no standing in our public life. The result was the Nagasaki conference in question. It was an event of no consequence whatever, no person of any importance in any country taking part in it. And what is most significant, it was scarcely noticed by the Press in Japan.

MOTOSADA ZUMOTO.

JAPAN'S MISSION

Dr. Georgina Sweet, Lecturer in the University of Melbourne, who attended the Pan Pacific Science Congress recently in session in Tokyo as a delegate from Australia, is quoted by the *Japan Advertiser* as having said among other things that she was especially charmed with Japan, its customs, people, and courtesy to guests. She expressed the hope that Japan would not become too Westernized, that it would blend the best of the East and West. She considers the Japanese woman's dress one of the most beautiful in the world and thinks it should be adapted in some way that should be more healthful and yet should retain its individuality and beauty.

THE BUDDHIST AND CHRISTMAS

WHAT should be the attitude of a Buddhist toward the festivities of the Christmas season? This question has undoubtedly been asked by many followers of the Lord Buddha who are earnestly endeavoring to live in accordance with His teachings, especially those who reside in the so-called Christian lands. Although the festival, in its Christian interpretation, means nothing to them, yet, as a time of universal rejoicing, social activity and the bestowal of gifts, it cannot help but be recognized; if not by the older generation, most certainly by the younger, who naturally are bound to be affected by the social life of the world about them.

To the more thoughtful of our young people it may at times have seemed inappropriate to join in these activities; still, in reality, they have as much and, in a way, even more right to do so than they who have presumed to arrogate to themselves, in the name of their religion, this entire festal season. One naturally wonders at their presumption, when one recalls the fact that this time of the winter solstice has been a period of universal rejoicing from time immemorial. It has been a part of the social history of the human race. But then, Christianity, having so freely borrowed from other religions whatever it found adaptable, doctrines, ceremonies, art, not to forget its celestial and infernal beings, could hardly be expected to hesitate when it came to the acquisition of festivals.

Prominent among these transplanted celebrations is that of Christmas, the supposed birthday of the Christ. This was entirely disregarded for more than three hundred years, because among the early Christians the observance of such anniversaries was regarded as heathenish. However, sentiment in this regard gradually underwent a change, and soon various sects were observing the natal day of Jesus. In the absence of any authentic information as to the date of this event, each sect selected ad libitum, and we read of Christmas being celebrated on such widely divergent dates as January 6th, March 29th, April 20th, May 20th, September 29th, and December 25th.

About the year 350, when Christianity had become well established, Pope Julius, to put an end to the disorder, cleverly set December 25th as the official date and made this church feast the legitimate successor to the Roman Saturnalia, which occurred annually at this time of the year. This permitted the people to engage, as before, in the same more or less unbridled orgies, but under ecclesiastical sanction, which presumably rendered them spiritually and morally elevating. Later, as the new Faith moved northward, this festival was also introduced and the various tribes were permitted to retain their pagan rites, somewhat modified, under the new name.

The Christmas tree, as a regular institution, can only be traced back as far as the XVII century, although traditionally the ancient Teutons are said to have employed trees with lights and ornaments as adjuncts to their worship of the sun. It was not until the beginning of the XIX century that the use of a decorated tree at Christmas became general in Germany, but from that time on the custom extended until, by the middle of that century, it had spread over all of Europe and America.

Thus we find this nominally Christian festival in reality a descendant from pagan progenitors, with its at present almost indispensable tree a comparatively modern innovation, neither one nor the other having any actual connection, save nominally, with the personage whose natal day it assumes to celebrate.

Now let us turn to our own religion, Buddhism, and see whether we can find any basis for our participation in the delights of this season.

Let us begin with the tree. Buddhism did not have to wait many centuries for a tree, for had we not the historically accredited Bodhi-tree, the silent witness of Our Lord's glorious enlightenment? What could be more appropriate than for us to consider this season as a joyful echo of the more solemn commemoration of that earlier day which celebrates Our Lord's entrance into Buddha-hood; when, after long years of preparation, He had become mentally and physically fitted for the reception of the ineffable fulness of spiritual illumination which was to make Him indeed a saviour of men?

Truly we may call it the feast of the Bo-tree, or the Bodhi festival. Gazing upon our tree, as it tapers so gracefully upward, we are impressed with the thought that we too should be ever aspiring to the attainment of higher things. We see the branches, at first long and tending to curve toward the earth, but higher up we notice that they are shorter and no longer turn earthward; until at the top there remains only the slender stem devoid of branch or twig. What a perfect symbol of our lives as we should live them! If we aspire to and earnestly strive for spiritual development, we shall find ourselves less and less attracted to the things of this world which can afford only the temporary gratification of the senses, until we reach the point where there remains but the one thought, the one aim, the attainment of Nirvana.

The lights also, that endow our tree with such brightness and beauty, have a message to give us. They bid us remember that glorious illumination which transfigured Our Lord as He sat entranced beneath the Bo-tree. I like to think that this noble tree must have partaken in a measure of that wonderful experience, which may account for its reaching so venerable an age.

And the ornaments whose graceful forms and bright colours enhance the splendour of our tree, do they not remind us of the spiritual powers and graces

perfected in the Master on His attainment of Buddha-hood, when, as it were, the seven resplendent jewels of the Law shone as a diadem of celestial radiance about His brow ?

Moreover we find the spirit of this season manifested in the bestowal of gifts. Let us too gladden the hearts of those we love with Bodhi-gifts, but let us also be mindful of those who are in poverty or distress, and by our help endeavor to bring into their lives some of the happiness that has come into ours. So shall we follow the example of Our Lord, the the Buddha, who, when He had found the Truth, was ever eager to give to all, rich and poor alike, the priceless treasure He had won.

Thus we see that we, as Buddhists, have indeed a valid reason for entering heartily into the joys and activities of this festal season and, further-more, if we heed well the lessons it teaches, we shall come forth at its close more devoted to Our Lord, more deeply ground in His Doctrine, and resolved to walk with greater faith and zeal in His blessed Path.

The commemoration of Our Lord's holy vigil beneath the Bo-tree duriug the December holiday period will enable us all, especially the young people, to participate in the social activities and delights about us, without abandoning our position as followers of the Lord Buddha. Let us welcome, then, this Bodhi season and celebrate it in our homes. Let us set up our symbolic tree and adorn it with lights and ornaments, not forgetting to place at its foot a statue, or at least a picture of Him whom in this festival we honour. Then let us gather around it with our little ones and tell again the wondrous story of Him who, in His boundless love for suffering mankind, renounced all that men hold most precious in order to find the true way of eternal salvation. In order that the full spiritual value of this celebration may be realized by them, let us carefully point out to the children the inner significance of the tree, the lights and the ornaments, as well as the Bodhi-gifts we present to them. So shall we lay an excellent foundation of religious truth in their young and impressionable minds for the teaching they will receive in the Sunday school during the ensuing year.

A. R. ZORN.

THE BODHI FESTIVAL

At this joyous festal season,
As we gather round our tree
All our hearts to Thee, Lord Buddha,
Turn in tender memory.

And again we tell the story
Of Thy love for all mankind,
Of Thy patient, earnest seeking
Wisdom's Holy Path to find.

Till, in glorious revelation,
Came Thine hour of victory,
Our eternal bliss assuring,
'Neath the sacred Bodhi-tree.

And the secret of the vision
On mankind Thou hast bestowed,
For Thy Doctrine clearly showeth
Unto all The Upward Road.

This, our tree, shall be the symbol
Of that tree on India's shore
Where for us the Path was opened
Unto peace forevermore.

Lights amid its branches gleaming
Bid us in this world to shine;
To all men Thy Truth revealing,
Guiding them to joys divine.

Straight it stands, pointing upward
Bids us strive for Truth and Right;
And with earnest perseverance
Seek perfection's glorious height.

Thus our season of rejoicing,
Buddha, Lord, shall honour Thee,
And Thy work for our salvation
'Neath the sacred Bodhi-tree.

A. R. ZORN.

NEO-BUDDHISM FOR INDIA

INDIA holds about one-fifth of the human race. India is the cradle of religion and of civilization, in more than one sense. Gautama Buddha, about 2500 years ago, rationalized religion for India, and for the world. Buddhism was a great power for good in India for about a thousand years, not only for religion proper, but also for fine art and literature. Even when it was driven out of India, it left deep traces in Brahmanism and Jainism. One of the reasons for the decline of Buddhism in India was its overdone asceticism; there were too many monks and nuns; laziness and superstition were their principal faults. Buddhism continued in Ceylon in pretty pure form, practically to the present day. And in China and Japan Buddhism found a new home, and assumed new forms of worship, as well as new metaphysical tendencies.

Shinran Shonin in the twelfth century, about 700 years ago, evolved in Japan a metaphysical system, which is essentially identical with that of Spinoza in Europe, and 400 years before Spinoza. This fact is little known. Shinran broke also the monastic style in Buddhism. He married a sweet woman, and from then on in Japan Buddhist priests married also. It was a step similar to that taken 300 years after Shinran by Luther in Germany. Shinran properly maintained that Gautama Buddha was also married and had a son. Original Buddhism in India may be compared with the Protestant reformation in Europe in the 16th Century.

I have stated above that India was the cradle of religion not only for Buddhism in India and other countries, but also for other religions of the world. I mean here especially Christianity. Christianity is a form of Buddhism, as it was shortly before Jesus, partly degenerated into a belief in miracles and a material heaven and hell; and mixed especially with degenerated Mosaism, as it existed in Palestine, in Jerusalem at the time of Jesus.

Paul, the Apostle, changed the almost pure Buddhism of Jesus to Jewish Phariseism. This is one of the ironies of fate, that the religion of the arch-hypocrites thus became the official religion for Christians to the present day. The enemies of Jesus did win. It is a similar story as when Buddhism in India was spoiled by its enemies.

Let me incidentally mention here, that Chinese missionaries brought Buddhism in the third century after Christ into America, where it was for one thousand years the leading religion, until the Aztecs killed it off shortly before the time of Columbus. This fact is also little known. Yet more remarkable is the fact, that primordial Buddhism, antedating history, had existed in America long before it came to India and to Egypt. America is the oldest continent and the cradle of the human race. The Swastika is pre-historic; it originated in

primordial America. It is the oldest and still best symbol of spirituality in all the world; and properly the special symbol of Buddhism.

It took me forty years and a big fortune to find out all these things. If people are interested in my views on pure and revived Buddhism for the world, I may refer them to my Catechism of Buddhism, printed by the Ideal Culture Press. It is officially endorsed in Japan and America as the best catechism on Buddhism. I call it Neo-Buddhism, that is, new-Buddhism; Buddhism adapted to modern civilization in the East and the West, in the North and South of this earth. At the same time, it is essentially the religion of Gautama Buddha in its purity.

India is undergoing a great crisis just now, politically, economically and spiritually. Gandhi, the wonderful leader of India, is not a Buddhist in the narrower sense; but he is inbred with the true spirit of Buddhism, of Universal sympathy, of love even for the enemies. And the great success, which he has achieved in India proves, that India is ripe for a revival of Buddhism properly understood, and adapted to modern needs. It is not necessary for all followers of Gandhi, to accept his austere rules of conduct, and of celibacy. In the nature of things this has a meaning and justification only for a few chosen ones. It must be fully understood that family life is the norm for human people, and the source of all civilization and of Government. The rights of women and of children are safest in well-protected family life. Those who try for sordid gain, to destroy or undermine the happiness of family-life, are the enemies of civilization, the enemies of the human race. Any Government can best be judged by its attitude to family-life, and to life of groups of families in villages, in small communities.

I am convinced, that a revival of family-life, and of self-governing communal life is the hope of India, and its natural aim.

In this sense, I believe, that Neo-Buddhism, a revival of true Buddhism is the salvation of India. Christianity, the proud daughter of a gentle mother, will do well to recognize this new ideal for India, which is also a return to its noblest form of ancient religion and civilization.

DR. A. BRODBECK.

EFFECT OF SLAVE EMANCIPATION ON BUDDHISM IN NEPAL

THE popular belief after the slave emancipation in Nepal* which was inaugurated by His Highness the Maharaja and Prime Minister of Nepal, is that the large number of Buddhist original inhabitants of Nepal had been until now carrying on slave trade and all other forms of slavery. The Buddhists in Nepal have no such system nor do they keep slaves or slave-girls. In every household it is the Buddhist women that carry on the management of all household duties and as such there is not a single trace of slave-dealing amongst the Buddhists. The Buddhists manufacture their own artistic utensils and exquisitely carved wooden buildings, etc. The Buddhist ladies weave cloth, dye dresses according to the ancient fashion. It is the certain hill-tribes or the Parbattias and Gurkhas who are largely responsible for the introduction of dealing in slaves and slave-girls. The Buddhist natives neither sell their family members nor do they keep slave-girls. It is thus a foreign system absolutely unknown to the Nepalese Buddhists. Of course they have a communal system, not caste system and usually marry amongst the members of each sub-community. In Nepal Buddhist women are much freer than women of any other tribe in Nepal and the absence of the Hindu veil system is due to Buddhist influence. The Buddhists are suffering much owing to want of Buddhist education in their respective viharas and schools. It is hoped that with the spread of vernacular preaching, the efficiency of Buddhists will increase and the unnecessary hostility of the Brahmins towards Buddhism, on the basis of a popular report that Sankaracharyya destroyed Buddhism in Nepal and therefore they too should not allow Buddhists to improve. They little study the history of India and Nepal too and consult their own works in which it is mentioned that Sankaracharyya has composed a hymn in praise of Buddha and addressed the latter as Yoginam Chakravartty or the King of the Yogis or Ascetics or sages. Madhavacharyya, another rival of Sankaracharyya calls the latter Prachchhanna Bouddha or the Buddhist in Disguise or at Heart. Throughout the Hindu Scriptures Buddha has been given the greatest Hindu honour of Vishnu Avatara. Even the Sanatana Brahmins of India who represent Vedic religion are now coming forward to embrace the Buddhists as their own brethren. In my interview with Jagadguru Shree Sankaracharyya Bharati Krishna Tirtha the latter, who is one of the two representatives of the first Sankaracharyya in giving his opinion of the Maha Bodhi Temple at Buddha Gaya and the question of its restoration to the Bud-

* An article by Mr. M. Zumoto dealing with this subject appeared in the *Young East* for January, 1926.

dhists, said that they also worshipped Buddha and asked the Hindus also should be allowed to worship freely. The writer in his reply said that all the Sanatanists, nay the Hindus are free to worship there; but the Buddhists claimed full management of the Temple as the latter was historically and religiously a Buddhist temple and was until the last few decades entirely managed by the Buddhists. He further said that although the Hindus called Buddha a Vishnu Avatara, they had no scriptures about Buddha and as inheritors of the Buddhist canon, the Buddhists were virtually the true worshippers. However the interview was most sympathetic and ended in a spirit of the absolute need of unity between Buddhists and Vedic followers. It is needless to say that as devout lovers of Sanskrit and ancient India culture, the Buddhists of Nepal as elsewhere have always worked for their promotion, although the present decadence is due to Brahmin persecution and want of State protection. The Buddhists as an Indian Nation are the most peaceful and cultured people as can be seen from their vast Buddhist art, architecture, sculptures, painting literature and philosophy. In the social system too the Buddhists being free from Hindu superstitious systems and social peculiarities are comparatively superior. The modern corruptions that can be witnessed today in Nepal are due to association with Hindu traditions.

A Nepalese Buddhist.

JAPANESE IMPRESSIONS OF A PROMINENT INDIAN

Nawab Masood Jung Bahadur, Director of Public Instruction in the Hyderabad State, India, recently visited Japan to study the educational system of that country.

One of the first things that he noticed on his arrival in Japan was the remarkable homogeneity of the people, physical as well as cultural. For a foreigner it is almost impossible to locate the social position of the persons with whom he comes into contact. Politeness, refinement of gesture, and neatness in dress, which in some countries tend to become the monopoly of the so-called higher classes, are general in Japan.

The Nawab said Japan copied what was most useful to her from such countries as France, England, America, and Germany. The Japanese had nothing to learn of art and philosophy from the West. The inner life of the Japanese nation continued its course uninfluenced by other countries. This fact became most apparent when one entered a Japanese house, for unless the master of the house was a man whose duties made it necessary for him to entertain foreigners frequently, one would not see even a single chair or sofa in any room, but would be given instead a silken cushion to sit upon.

The creation of large factories on European and American models and the organization of capital and labor which it entailed, were making their effects felt in the industrial districts of Japan. The Japanese working men were becoming as dissatisfied with their lot as the workers of Europe. The Nawab believed that the great patriotism of the people and the national traditions of loyalty to the employer would continue to act as healthy check.—(From London *Daily Mail.*)

LETTERS TO THE EDITOR

WHY INDIA IS POOR IN HISTORY

In Vol. II, No. 4 of this magazine we published an article by Dr. J. Takakusu under the heading, "Civilization Without History." It appears that it has aroused much interest among students of Indian civilization, for we are in receipt of several letters containing remarks, critical and otherwise, thereon. The following, which has been written by Mrs. C. A. F. Rhys Davids, President of the Pali Text Society, London, is typical of them:—

Dear Sir.—I have to thank you for a copy of the September issue of your Review. In so doing, I avail myself of the kind invitation in it to your readers to send you their views on any subject of world-importance. Your first article is on such a subject, and I am venturing to send you one or two comments on views therein put forward, which seem to me to be at variance with historical truth. With much in it I agree, but here is where I differ, and why.

(1). Yes, India has indeed 'buried most of her ancient history under the cover of literature (p. 111).' Too little of it is revealed when the 'cover' is scrutinized. It is with difficulty that we trace her slow evolution in ideas, in ideals, in her literature. Look at the largely worthless stuff of incantations of the later, the Atharva Veda:—far more history was stifled there than just 'honours bestowed on this or that man,' or wars internecine (p. 112). How gladly would we not exchange all that Veda for the Annals of an Indian Tacitus or Thucydides! Even those despised war and other records are not worthless; they betray stages in growth or decay just 'there' and 'then,' better than any relatively timeles Mahābhārata can show. Let us do all justice to Indian ideals, literature and art, but let us be at the same time quite honest, and not belittle the real tragedy there lies for the world in the poverty in Indian history.

India is so poor in ancient history because she began to write so late. Why so late? Because she had not discovered a plentiful and suitable material on which to write. The date-palm did not happen to be plentiful where the men lived, who would have been probably foremost in beginning to write. When the new will, the new forward movement, of which Jainism and Buddhism were important expressions, migrated to East India and to Ceylon, where that palm was abundant, the growing need of perpetuating new scriptures in a worthier way than by the too unautomatic human memory produced some man of the constructive hand and eye, who began to scratch with a style and with ink on a palmleaf. (His name, his work are buried among other 'despised' matters for lack of historians!) Mid-Asia had long had her clay, Egypt had long

had her papyrus; India at last found something easier to scratch upon than stone, or metal tablets. Ceylon had the palm in abundance, and *it is from Ceylon* that we have the first written Tipitaka, the first written Commentaries, the first written Chronicles, the first records in years of kings' reigns, by which India and we could make some sound surmise about the date of her Asoka and our Buddha.

This surely is the reason why India 'has no volume of written history. It is not that she did not know how to write (p. 112).' True; but it is not true that 'she simply did not see any necessity of possessing one, believing, as she did, that her arts were her history.' She did not 'see,' or 'believe' anything of the sort; she would by this time have said so in her literature; she would not have left it to Japan to say it for her. Let your readers consult my teacher's, Rhys Davids's *Buddhist India*, chapters VII and VIII—'Writing—the Beginnings, —its Developments,' where these historical facts are clearly shown. Then let them substitute for the romantic idea quoted above:—'she simply had not found a suitable writing material.'

(2). I think that, under the over-stretched word 'Buddhism,' the article in question gives credit to conditions and results among which Buddhism was one, but *not the only one.* In summing up this, to me, distorted view, it says that 'ancient India put in perfect order her civilization by the aid of Buddhism,' and that modern India will only achieve unification by the light of such ideals as Buddhism alone can give her (p. 115).

Now to do that Buddhism itself must change almost as much as India. It must present renovated ideals, different in nature, or in emphasis, or in both from those with which it grew into prominence. One of these was that the right aspiration of all men should be, sooner or later, to become monks, else the perfect, saintly life could not be led. The lay life was inferior, worthy chiefly as a vehicle for maintaining the saint. Now this is enough to damn any cult as a guide for India, let alone mankind. To unify a great country a cult must come to all men and women free from an artificial cleavage of this kind, to advise them in seeking their welfare as fellow-citizens in the work and intercourse of the world, and in the joyous growth of 'becoming' in the hereafter; it must see in children not hostages to misery, but the very hope of the earth's morning; it must turn public attention, not to life in the cloister, sundered from human ties, but to concerted action for bringing about worthier conditions of life, on earth and hereafter, for all men. Shall I offend if I say, that civilization in ancient India, so far from being 'put in perfect order,' was as much *worsened*, as earlier she had been bettered, by both Buddhism and her elder sister Jainism? The great value of these movements at their beginning is a world-fact. They were the new will of

India, rising in protest against a *people's* religion that was decadent and external to 'the man.' They called to man the willer to choose himself 'the Way' to the Better. They showed him religion as a matter of the Life, the chosen conduct in Everyman. And it was Jainism, not Buddhism, which made central the teaching of 'Not-harming.' But, keeping to Buddhism, this grew into a system of a monk-world paramount, with backward-looking, negatively worded ideals, ideals in which the home with the mother and child was a relatively 'low thing' (hīna).

If we could cut out the monasticism, sweep away the negative wording, transform the anti-social ideals into aspirations towards richer, that is fuller life here and hereafter, show the 'Way' as a progress through earth-lives and other worlds to a very positive uttermost 'Well,' reword that old saying: 'Ceasing of Becoming is the Going-out' as 'Growth in a willed Becoming leads to the supreme Life' —then Buddhism might be fit to guide, whether or no India make choice of her. But then would it still be 'Buddhism'? Would it not be more honest, more truthful to say: No, this is not the old lamp, though it will have been the spark that lit it. This belongs to the morning of our new world.

But the old system and the old wording, changed though they may be in national details, are still alive, are still predominant. There will not be real world-light and world-leading in what is known as 'Buddhism' till the monk-world is reduced to a by-path, as a period only of rest, of healing, for listening to the else unheard, for study; till the negative ideals, excusable only in a permanent monk-career, hindersome rather than helpful to healthy aspiration, are swept away; till Buddhism, in the true spirit of its much misrepresented Founder, returns to faith in 'the Man,' who is not body, not mind, who is Thou.

C. A. F. RHYS DAVIDS.

THE CHARM OF THE UNIVERSE

The charm and secret of the Universe lies in its multiforms. Hence it is that for the rise of a nation many-sided activities are necessary to develop it to fullness.

R. N. TAGORE.

SOUTHERN CALIFORNIA LETTER

Brothers :—

Perhaps nothing for race betterment is fraught with more importance, in the great World Movement, than announcement last year of three International Universities to be built along Theosophical ideals. Those who have sensed the fallacy of present methods in education will accept this as a hope deferred, a dream come true. Life has become so complex, the chaos of human tangle so acute that almost superhuman intelligence is needed to adjust conditions.

This large and all embracing plan is one of the activities to be furthered by the Order of the Star in the East, which lately heralded to the world through its Protector, Dr. Annie Besant, the very near coming of a Great World Teacher.

There will be for the immediate future, three main centers, in this universal scheme of education, with sub-centers to be located later more advantageously, as the work broadens in its scope. The first of these seats of learning will be in Adyar, India, near Madras, where classes were organized several years ago. The second branch will be in Sydney, Australia, while the third of the triangle will be in Huizen, Holland. Recently the news was made public that California, the land of opportunity, sunshine and flowers, had been chosen to form a nucleus of the International Center for the Americas, in this plan for better education throughout the world.

Seventy acres of land have been acquired in the Ojai Valley, about eighty miles north of Los Angeles, and as a beginning the American School Center plans to grow slowly, surely and mightily as it disseminates teaching and training to the new race-type now being born in our midst. Steps for the early opening of the School, in a small way, have been authorized.

The methods to be used will be to develop from within the hidden faculties of the student, rather than from without, as has been the rule in the past. All metaphysicians know there are powers latent in every child if properly evolved, but few educators understand how to draw out these inner capacities. The standard of values will be greatly changed when students are taught to look within their own soul—to draw upon their own God-given knowledge—instead of cramming the brain with facts from without. Some of the more advanced educators, recognizing weakness in present day training of the young, have clamored for more initiative in educational methods. All true education consists in awakening the inborn powers rather than filling the mind with facts from the external world. Proper instruction would provide sufficient incentive to arouse and encourage the growth of useful faculties possessed by the child and stunt, as well as help to eradicate, his undesirable tend-

encies. An unused faculty atrophies and in that way the bad characteristics are dwarfed and finally eliminated. Such a system of training, in a few short years, would rapidly develop the bright student and do much to lift the moron type to a higher level of understanding.

The most important note to be struck will be brotherhood, with its far reaching ramifications into the heart of humanity. In all these centers of learning students will be trained in true reverence, good-will, compassion, with the spirit of justice, a sense of the law and understanding of the great wisdom that ruleth all things. With this grasp of universal truths will come a certainty of the future, which nothing can shake, and out of it will blossom a brotherhood of citizens of the world. Working hand in hand with this spirit of brotherhood will be inculcated a tolerance of all faiths and nationalities, with a spirit of comradeship, promoting above all features an education for service to humanity through gentleness and culture, thus training the heart and mind to become the hand-maiden of service. The causes leading to war will be eliminated when the younger generation learns tolerance in religion and nationalities. The religions will continue to do their work, the nations will still function, but by the future leaders living brotherhood nations may work together, different faiths may live together in peace and harmony, working to a common end, each nation and each faith complementary the one to the other.

Fraternally yours,
Hannah Luella Hukill,
M. D.

NAMU AMIDA

Namu Amida, the shadows descending
Veil from our eyes the bright radiance of day;
Night with its perils o'er us is impending,
Only Thy presence our fears can allay.

Namu Amida, while helpless we slumber,
Shed Thou about us the light of Thy love.
Dread and alarm have no power to encumber
Hearts that are trusting Thy watch-care above.

Namu Amida, when death-shadows falling
Hide from our sight all we treasured before,
Shine through the gloom, faith and courage recalling,
Bring us in triumph to peace evermore.

A. R. ZORN.

NOTES

Buddhist Church Planned for America

Mr. Frank H. Hedges, staff correspondent of the *Japan Advertiser*, has published in a recent issue of his paper an interview he had last month with Count Otani, Lord Abbot of the Nishi Hongwanji of Kyoto. It is so very interesting that we make no apologies for reproducing it here in its entirety :—

Establishment of a strong Buddhist church in the United States and Europe and the conversion of Westerners to the faith of Japan, Burma and Siam today is the hope expressed by Count Sonyu Otani, Lord Abbot of the Nishi Hongwanji, probably the most powerful and influential Buddhist sect in any land. Count Otani, who visited the nations of the Western World last year and was given a warm welcome by all religions, does not envisage Buddhism as supplanting Christianity in the United States, but he does believe that a need for his faith exists on the part of many Americans, and that his church is called upon to meet this need. Buddhism, as he explained during an interview at the head temple of his sect, the Nishi Hongwanji of Kyoto, is tolerant of other religions, and merely asks the same tolerance in return. He has no enmity toward the many Christian missionaries in Japan, although he has some rather pointed criticisms of them and their methods.

It is Count Otani's hope that a number of Americans and Europeans who are interested in Buddhism will come to Japan to study that religion. With this object in view, he is building a cottage-home in Kyoto. The Westerner who is sincerely interested in Buddhism will find a welcome there, he says, and will be provided with food and lodging at the expense of the Hongwanji sect. In cases where it is necessary, Count Otani added, his church may pay all expenses of such students, although each case of this nature would have to be considered separately on its own merits.

Although there are a number of Buddhist missionaries in the United States at present, their efforts are confined largely to converting and caring for the Japanese who are born there and so Americans do not come directly under the influence of the Buddhism of Japan. Plans are still in the formative stage for the dispatch of many more workers to America. These additional missionaries will extend the scope of their evangelical work to Americans at large, no longer confining themselves to Americans of Japanese descent.

Count Otani expressed the hope and belief that some of the American converts would likewise become "home missionaries" among their own people, and it is principally for this reason that his church is willing to support them financially while studying Buddhism in Japan. Two Hawaiian-born Japanese have already been enrolled for this study, but as yet no non-Japanese American has done so. Any who are interested are invited to write to the Nishi Hongwanji at Kyoto, Count Otani asking that this be made known to the American public.

Otani's Great Post

To call Count Otani the Japanese or the Buddhist "Pope," as has been done, is inaccurate, and yet there is no other office in a Christian church which at all corresponds to his position. The post is hereditary, for the Hongwanji was the first of the Buddhist sects established in Japan which permitted its priests to marry. The founder, Shinran Shonin, was of noble blood and was born in the age when Japan was undergoing in Buddhism what may be compared with the Reformation in European Christianity. The young noble sought the truth in first one sect and then another, finally finding sanctuary at the feet of the saint and teacher, Honen Shonin. Honen advocated the abolition of celibacy for priests, and Shinran (known then by another name) was adopted into the family of the former

Prime Minister, Kanezane Fujiwara, an ardent disciple, and wedded to Fujiwara's daughter.

For several centuries the Fujiwara family had been the real power in Japan, ruling behind the Throne and taking Imperial Princesses as wives, so that in the veins of the present Count Otani, a direct lineal descendant of Shinran Shonin, there flows the blood of past Emperors. There have been succeeding marriages into the Imperial Family, and the present Count Otani's wife is a sister of the present Empress of Japan. Not only from the religious, but likewise from the social standpoint, is Count Otani one of the foremost figures in the Empire.

A Buddhist Revival

Count Otani is the religious head of the Hongwanji, which numbers 7,000,000 Japanese believers, or approximately one out of every ten of the Mikado's subjects. The church is wealthy now, although not as rich as before the Restoration of the Emperor Meiji, when Buddhism was divorced from politics and suffered a serious reverse for a time, being regarded as almost non-patriotic and being shorn of most of its wealth.

In fact, it was largely due to this treatment that there has been during the past few decades a decided revival of Buddhism, according to Count Otani. Being thrown on their own resources, the priests and temples were forced "to make a living," which activity brought with it a decided renewal of all phases of work. The other factor which has brought about a rebirth of Buddhism in Japan is said by Count Otani to be the coming of Christian missionaries. In this case it was not due so much to rivalry as to the example they set in their zeal, their methods and organization. "I am frank to say," Count Otani stated, "that we have copied many things from the Christian church in this respect because we found them to be good."

Of all the Buddhist sects, none other is as active and progressive at present as the Nishi Hongwanji under Count Otani's direction. The very fact that it is the one which is striking out to gain converts in the United States and Europe gives evidence of this.

Count Otani, who seems to be a man in his forties, is exceptionally active and vigorous, giving the impression of a business man rather than of a priest. He received your correspondent in the room usually reserved for peers of the realm, which is a part of the magnificent palace of Hideyoshi, one of Japan's greatest statesmen and warriors. After Hideyoshi's death and following the destruction of the Hongwan temple, the State apartments of Hideyoshi's palace at Momoyama were removed to Kyoto and rebuilt into the new Hongwan Temple. They are the most magnificent temple quarters in Japan, and represent the work of several of the most famous Japanese painters and carvers of past centuries.

As is so seldom the case, it has been realized that the introduction of electric lighting and other modern equipment would mar the beauty and unity of this ancient palace, and the temple quarters are lighted throughout with gigantic candles. The whole atmosphere is indigenous to Japan and has no trace of Westernism, save that in one or two of the reception rooms tables and chairs have been introduced.

Buddhism for America

It is this atmosphere, or the culture of Japan, which Count Otani hopes to disseminate in America as well as Buddhist doctrines. In fact, to him Japanese culture and Buddhism are one and inseparable.

"A religion must be nationalized," he said. "In the United States this has not as yet been done. Only the Christian Science and the Mormon churches are the products of America. The country has not yet had time enough and the people have been too busy to nationalize their religion.

"That means, of course, that if Buddhism is to become a strong religion in the United States it must be nationalized there and so will be different in some respects from the Buddhism of Japan. That will come in time, but at present it must be identified with Japanese culture."

It was at this point that the Lord Abbot said he did not conceive of Buddhism as supplanting and driving out the Christian faith, but that he did believe there were large numbers of Americans who should and would become Buddhists, which naturally brought the question. "What has Buddhism to offer Americans?"

"That," Connt Otani replied, "is a difficult question. Buddhism is both philosophical and practical. The United States is practical and is tremendously wealthy, but its people are not yet philosophical. It is this which Buddhism would offer them—rest, peace, repose, tranquility in the midst of their busy lives."

Buddhism in the West

As has often been noted in this magazine, the West has recently been taking a deep interest in the study of the religions and culture of the East, particularly in Buddhism. Dealing with this subject, the *Japan Chronicle* of November 23 publishes the following editorial under the above heading:—

Christendom has for centuries been trying to convert the East to its beliefs and ways of thought, but it has meanwhile been busily engaged on a study of Eastern religions and an interpretation of them to the West. In this work of interpretation it has probably been a great deal more successful than in conversion—certainly more successful from the point of view of the bookish man. If we take the case only of Buddhism, we find a great array of scholarly works, the result of deep and sympathetic research. The West has been endeavouring to understand the East as well as to teach the East to understand the West. There is an immensely larger bulk of books on Christian themes, but it is difficult to find any that set forth Christianity, in its growth, its ethics, and general aspects with the impartiality and philosophic judgement that Western scholars show in expounding Buddhism. A few Oriental scholars have tried to do it, but their work has not been of any significance. It has nearly always been cheap and second-hand. In one sense, of course, the endeavour of Christendom to carry its creed into the East has been far more successful than any of this scholarly interpretation of Eastern religions to the West. It has largely been concerned with a taking of the religious ideas and practice of the generality to the people of the East—which is a very different thing from a learned appreciation of the creed and its philosophy. The West, with its immense store of books on Buddhism, knows practically nothing of the Buddhism that the unlearned Oriental has in his bones and absorbed with his mother's milk. Popular religion is always very different from the philosophy of religion. We may not like it: we may even think it obscurantist and harmful. But it is at least free, whether it be Buddhist or Christian, from the absurdity of those half-baked Eastern cults that bored and frivolous people in the West, especially in America, set up for themselves, instead of decently drinking themselves to death. The process is curious. First we have the profound scholar wrestling with Oriental texts, translating them, and using his critical faculty to bring them into orderly thought. Then we have the journalist who fluffs up this work, sometimes misrepresenting it, for popular use. And finally a group of vain and idle people who fasten on to it and form silly little cults that amuse their feeble and jaded intelligences and pander to their sense of superiority.

That, however, cannot be helped; there is always a lot of rubbish for time to cast on the void. Meanwhile the work of interpretation by scholars goes on. It is rather remarkable that so far comparatively little has been done in the interpretation of Japanese Buddhism. There is Reischauer's excellent book, and one on the Mahayana doctrine by McGovern, and we may hope that Sir Charles Eliot's recent sojourn in Japan will bear fruit in a work comparable with his *Hindusm and Buddhism*. In all probability, however, there is little of philosophical or spiritual value to put into a book that would compare with those that had their origin closer to the home of the Buddha. Buddhism in Japan is a good deal overlaid with the matter-of-factness of Confucianism and Chinese thought generally, with popular superstitutions added, and it has found its highest function in its influence on the artistic genius of the race. The life of the people as affected by religious art might form the subject of an inspiring research.

In spite of the innumerable images

of the contemplative Buddha, and notwithstanding the prolonged ministry of Gautama, the personality of the Buddha is much more dim than that of Christ. To Buddhist it is probably less outstanding than it is to Western students, whose studies naturally take them along the lines of their own tradition. The personal element in Christianity has always been as much emphasised as the impersonal one in Buddhism. This, together with a philosophic conception approaching pantheism in Buddhism, and the Christian idea of matter as something external to spirit and even hostile to it, perhaps constitutes the most profound difference between the two creeds. Dr. J. Estlin Carpenter,* one of the most learned of nonconformist divines, has, in a volume of a popular series, expounded the likenesses and the contrasts that they present, and has in a brief space made a wonderfully comprehensive survey of his subject. He is apparently a complete modernist so far as the miraculous is concerned, and the consideration of this aspect of the matter lends a special interest to the work done by Mr. Earl Brewster,† who has brought together from translations of the Pali canon (mostly the work of Professor and Mrs. Rhys Davids, but some from scholars, including himself) all the passages which were conceivably biographical, and which, in their admissions of human weakness and weariness, seemed most inherently likely to be real reminiscences. This is the nearest approach to the gospel narratives that we have in Buddhism —and nearer to that of St. John than the synoptic gospels, and is accordingly of chief interest to the Western mind. The Eastern mind has been content to leave it buried in a tumulus of comment and other accretion, and has inclined to add to the mass rather than to analyse—something as the great Indian epics have been buried under their commentaries until the narrative has been utterly drowned.

Dr. Carpenter mentions as common characteristics of Christianity and Buddhism that they both strive to bring man into communication with God, and that they both emphasise the inspiration of their Founders. The first of these characteristics seems hardly worth emphasising, since it must be the essential element in any elevated form of religion. The second might be open to the same criticism, except for the fact that there have been claims made on behalf of Buddhism that it is purely philosophical. The selection made by Mr. Brewster indicates clearly enough the completeness with which it founds its claims on the divine inspiration of the Blessed One. He has picked out the most human items, but they are full of the signs and wonders by which inspiration is taken as proved. It was not to be expected that, with all this winnowing, there would emerge anything like the figure of Christ in the gospels, for there were great differences along with the similarities. In both cases there was a teacher putting new life into religions that had degenerated into barren formalism or a vicious philosophic circle. But the history of Judaism was very different from that of Brahmanism. Running through it was the idea of the sacrifice of the first-born, claimed now by Jehovah, now by Moloch, now as a sign of grace, now as an expression of vengeance—and finding an attributed culmination in a tragedy which has been the subject of fierce theological dispute ever since. Then, too, there was the Greek element humanising the story; and above all there was the temperamental difference between the races which accepted Christianity and those which accepted Buddhism. The West has during the past century learned much from the East, profound modifications of thought from Schopenhauer onwards being directly traceable to this transmitted wisdom; and the fount is by no means dry yet. Books like those of Dr. Estlin and Mr. Brewster, in which the comparatively raw material of the great translators is used in ways which make it assimilable to a greater number, add much to the common understanding of mankind.

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* *Buddhism and Christianity: A Contrast and a Parallel.* By J. Estlin Carpenter, D. D. London: Hodder & Stoughton. 3s. 6d.

† *The Life of Gotama the Buddha.* By E. H. Brewster. London: Trubner's Oriental Series. 10s. 6d.

New Buddhist Magazine to Appear in India

Buddhists all over the world will be glad to learn that a bi-monthly magazine in English entitled *Buddhist India* is shortly coming out as organ of the Nepalese Buddhist Mission. It will be edited by Mr. D.A. Dharmacharya, the well-known Buddhist research scholar on Pali, Sanskrit and Nepalese literature, and will have as its aims and objects the following programme :—

1. To be purely representative of Buddhism in India and its wide propagation abroad.
2. To protect, publish and propagate Buddhism, Buddhist History, Literature, Science, Art and Culture in India.
3. To be an organ for preaching Buddhism to the teeming millions of India who merely worship Buddha as Vishnu avatara.
4. To promote the forgotten position of Buddhism as one of the living religions of India.
5. To properly represent Buddhist religious problems in India.

Each issue will contain 60 pages double crown octavo and will be illustrated. As for subscription prices, which have not as yet been fixed, and other particulars, those desiring to know them are advised to write to the Managing Editor, P.O. Box 7894, Calcutta.

Burmese Buddhists' Help Towards India

We learn with much pleasure that Mr. U. Po Kyu, K.S.M., A.T.M., Deputy Commissioner, Mrs. Minkadaw Daw Khin Nu and Sister Daw Nyin Nwe of Henzada, Burma, have jointly donated Rs. 18,000 towards the funds needed for repairing Prinirvana stupa as well as for erecting a new temple at the place of Mathakuwa Buddha image in the Kushinaga, Kasia, Gorakhpur Dist., India. They have donated the said amount according to the estimate made by the Archaeological Survey Office of India and sent it through the Imperial Bank of Rangoon, Burma. The work was expected to be started last month.

Buddhist Lent Observed at Sravasti

The sacred full-moon day of Bhadra is memorable amongst Buddhists. Lord Buddha went to the heavenly abode, where the Queen-Mother Maya was residing, and preached the Dharma to her in the Saddharma Hall. Having passed three months there he wanted to come down on earth on this holy day. Sakra, the king of the gods, built precious ladders by his divine power. This Buddhist Holiday (Thadingyult), according to information supplied us by the Rev. N. Ahsaya, priest in charge of the Buddhist Rest House at Sravasti, Balrampore, India, was celebrated at the Buddhist Rest House (as well as at the Temple) in the heart of the modern Balrampore town on October 21 last. There were four resident priests who observed the mass during the

rainy season, in accordance with the injunction of the Tripitaka. They offered candles and fragrant flowers in front of the Buddha Statue. The Buddhist Rest House as well as the entrance gate were artistically decorated with fern leaves, coloured paper flags, festoons, etc. The whole building was illuminated with coloured paper lanterns and native oil-lamps. Illumination continued for three successive nights. Thus for the first time Buddhists observed the Buddhist Lent and celebrated the festival in a formal way at Sravasti.

Buddhism and Commercial Employees.

It is a matter of hearty congratulation that quite a large number of Osaka merchants, who are believed to be indifferent to matters of the spiritual world, are recently paying special attention to the religious sentiment of their employees. One of the most significant of such examples is the case of Mr. Jirozayemon Itoh, proprietor of the Matsuzakaya Department Store of Tennoji Street, Osaka, and about 150 young men in his employ. Believing that the influence of religion is indispensable for the successful management of business, Mr. Itoh is sending all the young men working in his shop to Dairenji Temple every night to hear lectures of Rev. Doyu Akita since November 17. At first none of those young men were willing to attend the meeting, but in a few days some of them became earnest seekers after truth.

Japanese Courtesy

The *Chicago Evening Post* prints the following letter with an editorial note that it was written to a Chicago friend by a Californian, who has recently been in Japan and in a way is a "Hands Across the Sea" epistle:—

TOKYO, July 18.—Like most American travelers and tourists, I had formed a hasty opinion about the Japanese, superficial and intolerant, mixed with a great deal of bias and prejudice, absorbed in my home state, California, where, as you know, the the anti-Japanese feeling is very strong.

During my eight weeks' stay in Tokyo, where, as you know, I was confined to my room in the Imperial Hotel owing to a broken ankle, sustained in a railway collision on the Tokyo-Yokohama division, I learned that I had misjudged the Japanese most grievously, causing me completely to reverse my opinion of them,

I received the greatest care and attention from everyone I came in contact with. The minister of the Imperial railways as well as other high officials, bankers, merchants and even delegations of school children, called on me to express their sincere regret at my unfortunate accident while traveling in their country.

Everything possible was done to make me comfortable. My room was transformed into a veritable flower garden. The best surgeons of Tokyo were instructed to attend me. The hotel attendants were ordered to give me special attention during the last four weeks of my stay in Tokyo. The railway authorities placed a limousine with chauffeur and footman at my disposal so I did not have to hug the room all the time.

At the time of my departure I was informed that all the bills for hospital, surgeon, hotel, etc., had already been paid by the Imperial

railway. All this to me, a plain American citizen. What would have been the treatment accorded a plain Japanese subject placed in a similar position in America?

We call them cold and stoical. They are nothing of the kind.

They are warm-hearted, kind, sympathetic, very considerate and always ready to extend a helping hand. We call them conceited. They are not. Living conditions make them more inclined to gravity than to gaiety; they shun ostentation in any form, considering a display of feelings bad manners, but, when you learn to know them intimately, you learn to love them for what they are, a clean-cut, manly race, anxious to make friends.

They are proud of their government and intensely loyal to it. And well they may be, as they have a good government, one that protects them anywhere, any time, at any cost.

It was with the utmost regret that I said "Good-bye" to Japan and its kindhearted, sympathetic, artistic people, so utterly misjudged by the average American.

ADOLF W. RETTIG

Sir Charles Eliot to Live in Japan

The Japanese have learned with keen regret that M. Paul Claudel, French Ambassador to Japan, has been transferred to Washington. M. Claudel has won the hearts of the Japanese, for he is a great admirer of Japanese art and culture and has done much by way of interpreting with his gifted pen the spirit of Japan to the West.

The regret the Japanese feel at losing him from among themselves, however, is greatly mitigated by the welcome news that Sir Charles Eliot, former British Ambassador to Japan, is coming to live permanently in their country. Sir Charles is a great scholar of Buddhism. He will, it is reported, return here next spring, reside near Nara and spend the rest of his life in the study of Buddhism and Buddhist art of Japan.

A Tagore Society

Countess Metaxa, a Greek lady of high culture, who is teaching in Waseda University, has founded a society for the study of the works of Ranbindranath Tagore. She is an ardent admirer of the great Indian poet and thinks that his teachings are antidote to the materialistic tendencies of the modern world. She has a great many supporters among well-known Japanese thinkers and writers in her movement. A lecture-meeting is shortly to be held in Tokyo by way of announing the birth of the society.

Japanese Emigration to Brazil

Some leaders of Japan are now keenly interested in the emigration of Japanese to Brazil, where they are received with open arms. There are now about 40,000 Japanese living in that country and they are being fast augmented by new arrivals. Last year 5,000, Japanese went there and this year 7,000 more. It is expected that at least 8,000 will follow them next year. The papers report that the authories of Sao Paulo have recently requested the Japanese authorities concerned to send to that state more than 2,000 Japanese families to work on the vast coffee-fields there by April next. The authorities of the

states of Amazonas and Para are also reported to have offered virgin forest land with an area of 1,000,000 *chobu*, for the exclusive use of Japanese emigrants, and the famous Kanegafuchi Cotton Spinning Mill of Tokyo is, it is said, taking up negotigations with the Brazilian authorities with the purpose of cultivating cotton on half of the land thus offered. We also learn through other channels that the South American Enterprise Association, which has been organized by Mr. Reizo Yamashina and about 50 other leading business men, has recently concluded a contract with the Brazilian Government for the purchase of land covering 61,250 acres, and has already sent ¥1,000,000 as part of purchase money. The association will sell the land to Japanese emigrants there in lots of 61.25 acres for a family under yearly payments within 5 years.

Leading Japanese Papers and Their Capital

The following interesting information is translated from the *Chugai Nippo* of Kyoto, the only Buddhist daily in Japan:—

The *Osaka Asahi*, one of the two biggest Japanese papers, was founded in the 14th year of Meiji (1881) by Mr. Ryuhei Murayama, the present president of the paper, and Mr. Uyeno with a capital of 30,000 Yen. Keeping pace with the success of the paper, the capital was increased to 210,000 Yen in 1895, to 600,000 Yen with the establishment of the Tokyo Asahi Office in 1908, to 1,200,000 Yen in 1916, to 1.500,000 Yen in 1919, and finally to 4,000,000 Yen in 1922.

The *Osaka Mainichi*, the rival of the *Osaka Asahi*, was established in 1889 with a capital of 50,000 Yen. With the increase of the circulation the capital was increased several times. i. e. to 150,000 Yen in 1899, to 300,000 Yen in 1906, to 500,000 1909, to 1,200,000 Yen 1918, to 2,500,000 Yen 1922, and finally to 5,000,000 Yen in 1925.

As for Tokyo papers, the *Jiji Shimpo*, which for many years had belonged to the Fukuzawa family, was made into a joint stock company with the capital of 5,000,000 Yen in 1920, but owing to the loss sustained in the great earthquake of 1923, the capital has been cut off by 500,000 Yen.

The *Hochi* is carrying on its business with the capital of 1,100,000 Yen since 1924, when it was formed into a joint stock company. The *Kokumin* formerly belonged to Mr. Ichiro Tokutomi, a veteran writer and member of the House of Peers. With the participation in its business in 1926 by a millionaire of Tokyo named Mr. Kaiichiro Nedzu, it was formed into a joint stock company with the capital of one million yen at first, but it was soon increased to three million Yen. The *Chugai* had only 100,000 Yen for its capital about fifteen years ago, but since 1926 it has 1,500,000 Yen at its command. The *Tokyo Maiyu* of Mr. Masajiro Kimura is working with the capital of 320,000 Yen at present. Until quite recently,

however, its capital was less than 100,000 Yen. The *Yomiuri* with the capital of 1,500,000 Yen, is doing a fairly good business, considering the general depression of the financial world, The *Yorodzu*, which, when at its zenith, had a circulation of 300,000 and occupied a prominent position in Japan's newspaper world, is now experiencing many difficulties, its subscribers having considerably decreased after the death of the late Mr. Kuroiwa, undoubtedly one of the ablest journalists Japan has ever had. The *Yorodzu* Office is now working with a capital of 1,000,000 Yen.

The *Miyako* was formerly regarded as a paper for the masses. At present, however, it has many readers among educated people as well. It has a capital of 1,250,000 Yen. The *Chuo*, the organ of the Seiyukai, is experiencing a hard time at present, on account of the heavy losses it sustained at the time of the great earthquake. It had formerly a capital of 600,000 Yen, but at present it has only 150,000 Yen. As for provincial papers, the *Shin-Aichi* of Nagoya has 85,000 Yen, The *Hokkai Times* of Hokkaido, 500,000 Yen, and the *Fukuoka Nichinichi* of Kyushu 450,000 Yen as capital.

Sino-Japanese Culture Institute Starting Work

A General Committee meeting of the Sino-Japanese Culture Institute was held for three days beginning November 20 at the Imperial Academy at Uyeno, Tokyo. Some of the decisions passed on the occasion were as follows:—

1—The Sino-Japanese Culture Institute shall defray the sum of 12,350 Yen for books to be purchased during next fiscal year for the library of the institute.

2—The Sino-Japanese Culture Institute shall defray 5,300,000 Yen for the construction of necessary buildings in Peking, Shanghai, etc.

3—The Sino-Japanese Culture Institute shall be prepared to pay up to 500,000 Yen for the purchase of books for the library of the institute.

4—The Peking Office of the Sino-Japanese Culture Institute shall carry out the following work during the current and next fiscal years.

a—Towards the compilation and repairs of the Suko Library, the institute shall defray the sum of 9,000 Yen during the current fiscal year, and 43,500 Yen during next fiscal year.

b—Towards the compilation and repairs of the "Thirteen Sutras," the institute shall defray 1,000,000 Yen during 1927.

c—Towards the compilation of a new dictionary the institute shall defray 6,600 yen during next fiscal year.

Buddhists and Politics

With the purpose of purifying the Japanese political circles by acting on the spirit of Buddhism, all the priests of the ten thousand temples belonging to the West Hongwanji of Kyoto are making every preparation for the forthcoming election to be held for the first time under

the manhood franchise system. Meantime, members of the existing political parties are paying great attention to the movements of the numerous Buddhist priests and believers, lest their old established influence may be affected by the appearance of a Buddhist party. For instance, since the announcement by the Buddhists priests of their intention to form their own political party, Mr. Adachi, Mr. Tokonami, and Mr. Mochizuki, who are leaders of the Kenseikai, Seiyuhonto, and Seiyukai respectively, visited the Rev. Kozui Ohtani one after another in order to obtain the cooperation of Buddhists in the election campaign to come. The officials of the West Hongwanji say that the Buddhist priests have no special prejudice against any of the existing parties, but that, by sending some Buddhist representatives of high character to the Diet, they want to purify the rotten atmosphere of the political world, while giving better guidance to the Buddhist movements in this country. It is expected that all the priests and believers of the West Hongwanji Sect will start a political campaign in the immediate future. They have already ordered 300,000 hand-bills explaining their platforms from a Kyoto printer, while appointing many educated priests as lecturers for the forthcoming political warfare.

The Kyoto Branch of the Buddhist Federation held a general meeting at Okazaki Park of the city, on November 16, and passed resolutions that the Buddhist Federation should support all the Buddhist candidates in the forthcoming political campaign no matter if they are priests or believers and whether they belong to the Hongwanji sect or not, and send at least 25 Buddhist representatives to the Diet.

We may add that all the priests in Japan were prohibited to participate in politics until the establishment of manhood franchise law last year.

Mutual Aid Association for Social Workers

With a view to protecting thousands of social workers in our country from want in their declining years, the Keifuku-Kai of the Social Bureau of the Home Office has decided to give an annual subsidy of 36,000 Yen for 30 years beginning 1927 to the Central Social Works' Association to be shortly established by those engaged in various social works in Japan. The wise decision of the Home Office authoridies will be, it is hoped, a great contribution towards the healthy development of all sorts of social works in this country, which, heretofore, have been very slow in their growth, because owing to the lack of any organs to protect the social workers in their old age quite a good number of them were left to die in obscurity in spite of meritorious services done in their past days. The subsidy from the Home will be entrusted to the care of the Central Social Works' Association.

Public Hall Built by Woman

Mrs. Fusako Naoye, an earnest Buadhist believer, of the city of Takamatsu, Shikoku Island, has recently contributed to the West Hongwanji a public hall built in April last at the cost of 50,000 Yen from her own purse. She has countributed at the same time a dozen dwelling houses valued at 30,000 Yen. These houses are to be reuted out for the purpose of earning the expense for the maintenance of the public hall always in good order.

Japanese Tourist Party to India

The Nippon Yusen Kaisha successfully organized a Japanese tourist party to India in 1923 in cooperation with Thomas Cook and Co. The great steamship company has recently organized a second party of similar nature consisting of nine members, The party left Kobe by the s.s. *Sado Maru* onDecember 2 and after calling at Singapore and Penang, will visit Ceylon, Madras, Calcutta and Bombay and return home by s.s. *Tamba Maru* on March 10. In Ceylon and India the tourists will visit practically all the noted places of Buddhist interest, including Kandy, Buddha Gaya, the site of Nalanda University, Sarnath, Kusinagara, &c.

Observing the Holy Day

The 8th of December is for all Buddhist believers one of the holiest days, for it was on this day nearly 2,500 years ago that Gautama attained Buddhahood after years of painstaking studies. To observe this day in a fitting way, some of the leading Buddhists in this country have now a scheme on hand. Among the promoters of the said scheme are Dr. Junjiro Takakusu, Dr. Masataro Sawayanagi, Rev. Kaikyoku Watanabe, Rev. Reigan Ando, Rev. Taiken Kimura, Mr. Kadzuyoshi Shibata, Mr. Kenichiro Ono, and Rev. Ryuzui Takaoka. They met at the Kyocho-Kai Hall of Shiba Park on November 21, and, decided to organize an association named Satori-no-Hinokai. The day has heretofore been observed by various Buddhist Sects, but quite independently of each other. The idea of the promoters is to utilize the memory of the day as motive power for enhancing and upholding rational, spiritual and religious sentiment of the people of the present age.

Buddhist Priest to Go to South Seas Island

In compliance with the request made by the Palao Government Office in the South Seas under Japanese mandate, reports the *Osaka Mainichi*, the Higashi Honganji Temple has decided to send a Buddhist missionary to the Palao isles to establish Sunday schools and kindergartens, as a first step toward the promotion of closer friendship between the Japanese and natives there. The Rev. Gisho Takemura, abbot of the Denkyuji Temple in Kusatsucho, Shiga Prefecture, has been appointed for the work. He was to have sailed for Palao isles leaving Kobe on November 9. Previous to this the Higashi Honganji Temple sent several Buddhist priests to the isles, and on October 20 last year had sacred Buddha's

image dedicated in the Christian church in the Palao Island built by the Germans when the island was under German mandate.

"I am entrusted with the great task of enlightening the people there especially natives spiritually as well as mentally," said Rev. Mr. Takemura, "and besides establishing Sunday schools and kindergartens for the younger generation, I am going to teach adults such practical arts as sewing and stitching." He stated that he would remain there for life, but would be coming back to Japan 20 years later to make a report.

Three Japanese Medical Experts Invited by Rockefeller Institute

Dr. Shaku Ikeda, expert of the Sanitation Bureau of the Home Office, Dr. Rinsho Ishii, expert of the Sanitation Bureau of the Government of Hokkaido, and Dr. Enji Sakauchi, medical expert of the Metropolitan Police Board, have been invited by the Rockefeller Institute to study there for one year with a view to taking charge of the Public Sanitation School to be built in Tokyo in the near future with funds to be contributed by the Rockefeller Foundation. The establishment of the said school was proposed by the foundation several years ago, but was kept in abeyance owing to certain reasons. It has now been successfully arranged thanks to the good offices of Dr. Grant, Professor of the Rockefeller Medical College of Peking, who visited Japan to attend the Pan Pacific Science Congress. Dr. Sakauchi of the Metropolitan Police Board says that, while in America, he will continue his researches concerning paratyphus bacilli, which he has been studying for many years past.

Special Course for Prison Chaplains

A special course for prison chaplains was given for three weeks beginning November 10 last at the Japanese Young Men's Hall at Aoyama, Tokyo. Lecturers and lectures given were:

On Shinshu Sect	Rev. Daito Shimaji, Rev. Daiyei Kaneko.
On the Judicial System of Various Countries	Prof. Arakuma Idzumiji.
On the Outline-History of the Prison Mission Works	Rev. Ryuzhin Tomii.
On the Practical Side of the Prison Mission Works	Rev. Keikwo Takedo.
On Judicial Protections	Prof. Tsuei Iwamura.
On the Jury System	Prof. Kota Ohmori.
On Punishments	Prof. Keisuke Tsuji and Prof. Jyo Okabe.
On the Improvement of Tasks Assigned to Prisoners	Prof. Ryo Masaki.
On the Religion Law	Prof. Juichi Shimomura. Rev. Enkei Takeuchi.
On Social Problems	Mr. Hideo Moriya.
On the Control of Dangerous Thought	Mr. Giichi Matsumura.
On Politics	Mr. Ryutaro Nagai.
On Labour Movements	Mr. Bunji Suzuki.
On the Control of Loafers	Mr. Kusama Yasuno.
On Criminology	Mr. Katsu Ikeda.
On Judicial Literature	Rev. Jikai Imazawa.

On the Influence of Musics on the Sentiment of Prisoners..... Mr. Yozhio Kobayashi.
My Experiences as a Prison Chaplain..... Rev. Junko Kono,
Rev. Keisho Fujii,
Rev. Zeku Tsuchikura,
Rev. Seijyo Obara.

Many prison chaplains from all parts of the country attended the course. Before returning to the prisons they came from, they inspected the Tokyo Municipal Asylum for the Insane at Matsuzawa village, the Metroplitan Police Board, some of the leading newspaper offices in Tokyo, etc.

Oriental Congress of Red Cross

For nine days from November 15 to 23 last, the second Oriental Red Cross Societies Congress was held at the Japanese Red Cross Society headquarters, Shiba, Tokyo with the representatives of the Philippine branch of the U.S. Red Cross Society, the Indo-China branch of the French Red Cross Society, the the Red Cross Society of Australia, China, British India, the Dutch East Indies, New Zealand, Siam, and Japan numbering about 200 as attendants. They exchanged valuable opinions under the directions of Judge John Barton Payne, Chairman of the League Delegation, and of the U. S. Red Cross Executive Committee, and Baron Shigenobu Hirayama, Privy Councillor, President of the Japanese Red Cross Society, who were elected chairmen for the congress. During their stay in Japan the delegates at the congress were given cordial reception from various quarters.

Among others, Baron Shidehara, the Foreign Minister, invited them to a dinner party on November 17, and expressed the gratitude of the Japanese Government as well as of the people at large "for the magnificent and invaluable aid which the Red Cross Societies rendered to this country in the dark days of September, 1923." The speech of Baron Shidehara was fully appreciated by all the foreign representatives, especially by Judge Payne and other American delegates accompanying him, who unanimously spoke of the splendid works of the Japanese Red Cross Society in terms of the highest eulogy.

Temple Built by Imperial Princes

To perpetuate the memory of the unfortunate young Princess Sakiko, who perished in her villa at Kamakura on September 1, 1923, on account of the great earthquake, Prince Yamashina, father of her husband, and Prince Kayo, her father, have caused a Buddhist temple built at Yuigahama, Kamakura, at the cost of 10,000 Yen. It is about 30 *tsubo*—a *tsubo* is equal to 6 feet square—in size, roofed with sheets of copper, and everything inside the edifice is made after the family temple of Prince Kayo. It is noteworthy that, when the first services for the spirit of the unfortunate Princess were given at the

temple on September 1, Princes Kayo and Yamashina were pleased to hold mass for the spirit of Dr. Azuma and of a maid servant named Omasa, who perished in the same room where the late Princess Sakiko met her lamentable death.

Plan of Education Minister

It is a pleasure for us Buddhists to note that Dr. Ryohei Okada, Minister of Education, is an earnest student of Buddhism since his early days, and that he has a plan on hand to make Buddhism a religion of the new age by giving it a fresh spirit and life. As the first step toward the realization of his plan, Dr. Okada has ordered the Imperial University of Kyoto to open a lecture on Buddhism. In one of the recent issues of a vernacular periodical entitled the *Uchu* (Universe), he says that it is very regrettable that none of the numerous colleges in Japan has a lecture on Buddhism, while many of the students are the boys of Buddhist priests and, naturally, are desirous to learn something of the religion, which for many centuries in the past has exercised great influence upon the national character of the Japanese nation.

The Young East Publishing Office

Y. M. B. A. BUILDING, SANCHOME,
HONGO, TOKYO, JAPAN.

Cable Address: "Paradesha" Tokyo.
P. O. Transfer Account: Tokyo 71542.

Rates of Subscription

(Postage inclusive)

Within Japanese postal limits:—		To foreign countries:—	
One copy	yen 0.30	One copy	yen 0.35
Six months	„ 1.60	Six months	„ 2.00
One year	„ 3.00	One year	„ 4.00

(1 yen = 50 cents, 2 shillings or 1 rupee and 4 annas.)

Rates of Advertisements

	One page	Half page	Quarter page
One insertion	yen 80.00	yen 45.00	yen 25.00
Six months	„ 400.00	„ 225.00	„ 125.00
One year	„ 700.00	„ 400.00	„ 250.00

發行所 ヤングイースト社
東京本郷三丁目五番地
振替口座東京七一五四二番
電話小石川七六〇三番

大正十五年十二月八日 印刷納本
大正十五年十二月六日 發行

發行兼編輯人 東京市本郷區三丁目五番地 佐野甚之助
印刷人 東京市麹町區內幸町一ノ四 秋本宗市
印刷所 東京市麹町區內幸町一ノ四 ヘラルド社

定價	冊數	定價(郵稅共)
內地 一年分	一冊	三十錢
內地 半年分	一冊	一円六十錢
內地 三円		
海外 一年分	一冊	三十五錢
海外 半年分	一冊	二円
海外 四円		